

# PRANAM

## THE MISHRA CASE



ANANDA MARGA SUVA SECTOR NEWSLETTER

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## THE SUPREME COMMAND

Those who perform Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death, their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Niyama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Niyama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the path of righteousness.

SHRII SHRII ANANDAMURTI



# MISHRA CASE

On January 2, 1975, a cabinet Minister of the Indian Parliament was assassinated by a bomb thrown during his inaugural speech at Samastipur Railway Station. After an initial inquiry, which was mysteriously dropped, four Ananda Marga members were arrested and charged with the Minister's murder. The four co-accused, Santoshananda Avadhuta, Sudevananda Avadhuta, Rainjana Dwivedi and Vikram have now been waiting five long years. Last month the case finally came to the courts, marking the beginning of what will undoubtedly be a protracted legal battle; a battle which will hopefully sound the death knell to Indira Gandhi's corrupt regime.

After a long period of four years silence and delay Mr. V.M. Tarkunde, a prominent lawyer of India, last year presented a sensational and revealing report to the Bihar Government in which he stated that the initial CBI inquiry into the death of L.N. Mishra "was deliberately abandoned, indeed sabotaged, probably at the instance of Indira Gandhi". According to Mr Tarkunde's report evidence began pointing to the murder having been planned by Mr Ram Bilas Jha, a Bihar MLC at the time, and a close associate of Yashpal Kapoor, Private Secretary to the Prime Minister, Indira Gandhi.

Later, Morarji Desai who replaced Gandhi as Prime Minister, favoured a fresh probe. However, this proposal met with stiff opposition from the Home Minister and Senior CBI officials and has never materialised.

Mr Tarkunde also stated that Arun Kumar Mishra, one of the suspects arrested before March 1975 in the initial inquiry, clearly revealed the connection of Ram Bilas Jha in the murder plot. Arun Kumar Mishra wanted to make a full confession about the murder but was prevented by the CBI officials under the Chief of the CBI, Mr D. Sen. Arun was later released.

Tarkunde has said that subsequently CBI officials have built false charges against members of Ananda Marga and have since resorted to methods of "almost unparalleled callousness and perversion of truth."

He recommended that it is not only the moral duty but is also the legal duty of the Central Government to see that the false charges against the Ananda Margiis are withdrawn and that every effort should be made to identify those who sabotaged and framed the case.

## THE PLOT

Tapes have revealed that on March 21, 1975, a conversation of Arun Kumar Mishra with the jailer of Samastipur jail, Mr. S. Rehman said that the brain behind the planning of the murder of the former Railway Minister was Mr. Ram Bilas Jha. The Chief of the CBI later confiscated this taped confession of Arun. Curiously, a few days later the Prime Minister complained to the Bihar Chief Minister about this insignificant Jail Superintendent who had obtained the confession.



Major information came when ArunKumar Mishra and his friend ArunKumar Thakur were arrested on Feb. 8, and made a confessional statement on Feb. 21, 1975. Thakur disclosed how the hand grenade was thrown, how it was supplied by SheoNarain Sharma and how the assassination was plotted by 'Boss Jha'. It was this Mr Jha who managed the round-about route by which the minister was taken out of Samastipur to a hospital 100 miles away, to a far smaller town.

According to Thakur's statement the hand grenade was thrown by Arun. A second grenade was picked up by the young son of an official, Mr Mahadeva Sahu, which exploded in his room. This was proven from a diary seized from Mr Thakur which contained suggestive entries on January 1 and January 5th and a sketch of a hand grenade as well as a rough sketch of platform lines and railway lines. Arun stated that on December 15, 1974 he was taken by Mr Jha to Mr Ragunath Pande for the preliminary talk of "bumping off the railway minister." On the 29th Dec. he was again called to the house of Mr Bir Chandra Tantia in Samastipur by Mr Jha where he met Mr Sheo Narain Sharma. It was this Bir Chandra Tantia who was paid 10,000 rupees and also was promised another 10,000 after the execution was done. Arun and Thakur were paid 400 rupees for minor expenses.

Even some of the prosecution witnesses against Ananda Marga workers have said in their statements that Mr Jha had quickly moved away from the rostrum before the explosion occurred.

According to Mr Tarkunde, an officer of the rank of Mr Sen could not have suppressed the investigation into the murder of a cabinet minister when it had reached the crucial stage, yielding a startling disclosure, without political support from higher quarters. The investigation, which was done in three months, was completely abandoned. In this time, CBI officials roped in some Ananda Marga followers in the first week of May for a fresh inquiry, supplied by Madan

Mohan Srivastava, informer of the CBI and a defector of Ananda Marga. The CBI charge sheet did not state how Srivastava was found.

Srivastava narrated a tutored story that in the underground meeting of the Ananda Marga workers in late 1973, one Santosananda had a feeling that Abdul Ghafoor, the then Bihar Chief Minister and Mr L.N. Mishra should be done away with. It also came to note that Srivastava alias Vireshvarananda was not the absconding Vireshvarananda, and that the absconding Vireshvarananda was one Hans Lal, son of Dargha Singh in the village of Tenduri in Bhojpur Dist. Madan Mohan Srivastava is a different person and belongs to Darbhanga. The real Vireshvarananda was not traceable. According to Srivastava he was a clerk in PWD office and in 1963 he joined Ananda Marga as a worker. His service was terminated in August 1974. A day after his statement was recorded he was reinstated into his old job with a continuity of service even though he was absent for eleven years, and he was allowed to live as a free man after agreeing to become an approver. He was also provided with a bodyguard for his security.

A person was still needed to state that he was actually involved with some Ananda Marga workers in the conspiracy to kill L.N. Mishra and this they found in Vikram, an ordinary press worker of Ananda Marga.

Like all Ananda Marga workers he was hiding during the emergency. According to the CBI he was arrested in Bhagalpur district on July 7, while shouting slogans against the government in the premises of the court. More than a month later, on August 14, Vikram gave a confessional statement in Delhi disclosing facts in relation to the attempted murder of Chief Justice A.N. Ray on March 20, 1975, involving Santoshananda, Sudevananda and Rainjan Dwivedi and himself; A couple of days later he made another statement involving the same persons in the murder of L.N. Mishra.

**"Struggle against evil force is life" - BABA**



What stands out in the statement was that the story on how the hand grenade was thrown and how another grenade was dropped by one of the assassins on the railway track is the same as that narrated by Arun Kumar Thakur in his confessional statement February 21, 1975. The role played by Arun Kumar Mishra, Thakur and Sheo Narain Sharma was identical to the role played by Santoshananda, Vikram and Sudevananda. Officials conversant with the case said that this device of substituting the names while leaving the facts as stated by Thakur unchanged, was the only one open to the CBI.

In July 1975, the CBI arrested Girijananda Prasad, a stenographer in collectorate in Samastipur, Mr Girijananda Prasad was beaten and tortured for eight days and released after he agreed to give a statement that on the day Mr Mishra was murdered, Santoshananda, Sudevananda and Vikram stayed in his house. His statement was recorded in September 1975.

#### TRUTH AND INCONSISTENCIES

Soon after the Janata Party came to power in August 1978, the Prime Minister suggested to Mr Karpoori Thakur to have papers connected with

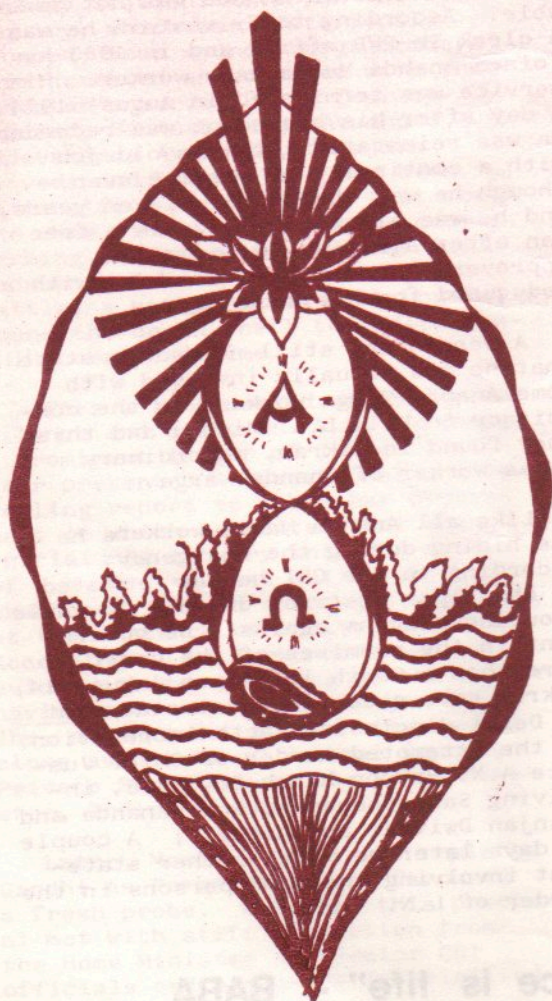
## A Bed of Rocks

Gaotamii

The love of God must abandon all craving for satisfaction and pleasure, be it physical, mental or spiritual. The lover of God desires feelings of devotion only because it is devotion that sustains life itself. Yet when through the Lord's generosity a wave of love begins to flood the mind of the devotee s/he is swept away, not just sustained as originally desired, but overwhelmed by His proximity and Grace.

Perceiving Him always nearby, anything of the mundane life may be endured. All duties can be maintained, and any risks taken. Without devotion each day is like a bed of dry rocks in the desert of endless hours and days.

Feelings of devotion never desert the sincere devotee for too long, for longer than can be borne. During difficult times the devotee must think how sweet it will be when the pendulum which separates the lover and beloved swings and carries s/he in the other direction again, each time ever closer than before to Him. He must be perceived always to be nearby regardless of the subjective feelings at the time. Every action must be done for the arousal of Bhakti. Thus may the journey from the periphery of the cycle of creation to its nucleus be affected.





the case explained by senior officers of his State to find out if it needed a fresh inquiry. In the course of the inquiry, Vikram, who is lodged in Danapur sub-jail was examined by the jail doctor and jailor on September 30th 1978. In a choked voice, Vikram narrated the painful story of how a confessional statement was forcibly extracted from him by CBI officials after a month of extreme torture, such as electric shocks, insertion of tubes in his noes, and being hung upside down. He was brought to Delhi and confined to the CBI torture chamber. He was also taken to Tihar Jail to identify Santoshananda, Sudevananda and Rainjana Dvivedi, and was threatened if he did not do so then he would be thrown before a running truck or train. Realising this he made two statements; in the A.N. Ray case and the Mishra case. According to Vikram some CBI officials always stayed with him to tutor him. Every effort was made to see that he memorised whatever they wanted to be recorded before the

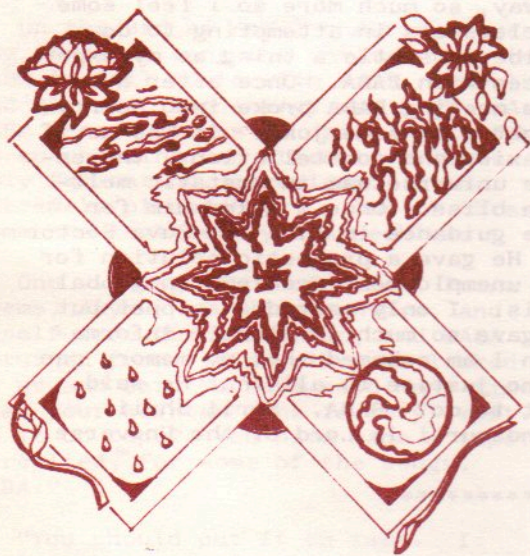
Magistrate. He was also given sketches of the hand grenade and platforms of the Samastipur railway station. He narrated how during cross examination the public prosecutor Mr Mathur would again and again tell him what he had to say in answer to the questions from the defence counsel. Even during lunch break the answers to the likely questions were dinned in his ears. It was also found that the CBI officials regularly met him without the permission of the court. The Chief Secretary of the Bihar Government, Mr K.A. Ramasubramaniam decided to visit the jail and meet Vikram, and Vikram repeated what he had told the jailor and jail doctor. He also said that he never visited Samastipur and had never known L.N. Mishra by face. Thus an order was released that no CBI officials could see Vikram without proper permission by the court and Ramasubramaniam said that he is 100% sure that the Ananda Marga followers, detained in the connection with the Mishra murder case, were innocent.

With the end of the emergency the fear of the CBI was reduced. Girijananda Prasad who had given false statement on September 5, 1975 decided to withdraw his statement. He filed an affidavit in the Court Sessions at Samastipur on July 7, 1977 saying that his Sept. 1975 statement was false and described in his new statement how he was tortured to give the false statement.

Arun Kumar Thakur is now working as a teacher at Samastipur. Arun Kumar Mishra is not traceable.

Inducements were also given to Vikram by giving him the entire female section of Danapur jail, good food, good clothing, and a promise of a good job, a costly transistor and a bullworker exercise machine. He showed 4,000 rupees he had collected from the CBI officials.

Although they charged Ananda Marga workers for killing Mr Mishra the charge sheet does not establish any motivation.





# A Tree of Sorts

Ac. Nirainjana Brc.

After what has sometimes felt by me to be an intolerably long time, I was recently graced to have had the opportunity to experience the personal contact with our beloved Guru. The impact on my psyche is still going on, because what moved me the most, and what is continuing to move me is how much BABA's love is the deepest and the subtlest. His personality engaged by being in ways both human and supra-human, that still I am filled with the wonder of the mystery of BABA. To solve this mystery of who is Shrii Shrii Anandamurti, is to achieve liberation, is to solve all the problems of humanity. No simple task, but indeed the culminating point of all forward movements, the mission of life and the inspiration of the soul, is to be immersed in the nectar of His love.

He revealed to me that both spiritual goal and practice is that of devotion, and that for this no external apparatus is needed. One time I was dancing kiirtan with central workers and BABA was only four feet away, yet my mind was far away, tumbling on its familiar random manner. Part of my mind was fumbling, "What is this? My Lord is so close, yet I feel nothing, I have often experienced greater bliss and closeness when I am so many miles away. How can this be?" I was feeling some confusion, you could say some despair. Shortly after the kiirtan He engaged my mind towards Him, such that all my propensities, all my feelings and thoughts were, BABA, whoever you are, I give myself entirely to you." It was such a pure feeling, such a complete feeling. BABA immediately turned and looked

at me, giving that all-knowing smile of Parama Purusa.

At another time, after He returned from field walk, he gave a short darshan to the few Margiis who were waiting (including Ashrava and Jinan-eshvara). He said that our entire life is a Mission - there can be no separateness of individual life and the Mission of life. That the mission of life is to achieve the union with Parama Purusa and for this, Sadhana is the basis and means of life. He gave the analogy of a tree. Our sadhana is like the trunk, all our activities, our social works are like the branches and off-shoots. There is no point in watering the branches if the trunk is not healthy and hence we must make the trunk very strong. Sadhana is the source of perennial inspiration. All of our endeavour is towards achieving the goal of life.

My dearest brothers and sisters, I have never been adept at writing anyway, so much more so I feel some hopelessness in attempting to describe so subtle a thing as my experiences with BABA. Once after a worker's meeting BABA broke into hearty laughter at some joke. It was as if galaxies and constellations, the entire universe was in ecstatic meltdown bliss. Once I asked Him for some guidance in P.U. for Suva Sector but He gave a pragmatic solution for the unemployment problems on global basis. I only wanted a snippet but He gave so much invaluable information I am ashamed that my memory can do no justice to all that He said. What to do? BABA, Shrii Shrii Anandamurti is Lord of the Universe.

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"Iis'tamantra is the link between the unit and the Cosmic mind. Iis'tamantra is the most secret and sacred mystery of the mystic science. It is the biggest mystery of mysticism."

BA'BA' 29.3.80





## Madhu Giita - Part 2



BABA is the flatterer of all time and often He would comment on "how sweet the kiirtan tune is". At that time BABA's favourite tune was the Chilean tune "Todos Juntos". BABA! He would always ask for it and say how much He liked it. It also proved to be very popular among the Indian Margiis. No doubt BABA's liking it helped.

On the 3rd of April under the evening stars we sang the Chilean tune to BABA in full gusto with drum, cymbals and guitar. The energy was high. As BABA came up to us He said, "This tune is so charming, so attractive, extremely facinating, marvelous. I am extremely pleased" . . . One of those comments that left you speechless.

One evening, 22nd of March, Purna Prema, Jayavanii, Jinaneshvara, and myself were doing kiirtan, and BABA returned from field walk. He looked at us and said "I have said many times that your kiirtan tune is very sweet. Is it on tape? You have made a tape?" I replied, "for some of the songs, BABA."

"You should put it on tape. I would like to listen to it at least once a week while I am in Calcutta. And in other countries I will listen by the physical cord."

by Ashrava

To which we all replied, "Yes BABA, we will make a tape." At this we were simply ecstatic and to receive such a request from the Lord, we felt that we must make a recording at the soonest possible opportunity.

Ah - ahhhhh ! But with such grace comes much clash. It was not as simple a task as we thought. We decided to do the recording in the sadhana room at BABA's house as the acoustics gave magnificent clarity and echo to the songs, and of course it was the perfect place -- under the Lord's bedroom.

However, in the course of events, the tape recorder failed to work, so we had to set about to acquire a new one which is not an easy job in Calcutta. In addition with a severe dose of African flu, we had to contend with the sound of the noisy generator at the back of the house starting up in the middle of the song. We also lost the first tape after we had done one recording and then we had to buy another at exorbitant prices. Two weeks later we finally managed to get the tape completed for BABA. And with His grace we decided that the name of the tape would be "Madhu Giita".



# Fieldwalk - Without a visa

January 8th, 1980 - Evening

I was seated just across from BABA in the back seat with an Indian Dada between myself and Him. In the front, apart from the VSS guard and the chauffeur was Dada Bhavatosha, a German Dada posted to Taiwan. BABA spoke the entire trip in English. Both Dada Bhavatosha and I were sick, he was suffering from dysentery and I had a glandular infection and we were both very weak. BABA obviously knew this for we did not walk at all but drove through the streets of Calcutta.

What follows is my recollection of what BABA said. Of course it is not verbatim but represents the main ideas that He gave.

Firstly BABA made some comments about His garden and orchids in particular, saying that they are plants of preliminary order, like mosses and palms and have no branches.

Then: "In Australia the flora and fauna are unique due to its separation from other countries. East and West Australia are also different (from one another) due to the great barrier of the desert. The Maori (BABA used this term rather than Aboriginal) peoples of the east and west also differ because of this great natural barrier. They are off-shoots of the Austric race (Tasmanians as well).

Also for similar reasons France differs from Germany in Flora and Fauna due to great natural barrier of the Alps. France is linguistically linked to Italy and Spain, not Germany. All things are conditioned by their natural environment.

Germany is divided into East and West but I support that two Germanies should be one because of common cultural sentiment and sameness in socio-economic structure. The difference at present is purely political. However, the enemies of Humanity are against unity. The question should be dealt with purely socio-economically, poli-

ticians should not meddle in it. They do not know the A B C of economic welfare, just look for their votes. Rather there should be New Humanistic approach, not Nazi. Then the youth of Germany may be inspired despite the efforts and logics of the enemy. Russia will not want to lose East Germany but America will reluctantly agree. I have been to Germany, walking near the borders, the same orchids grow, the same deer and rabbits cross without visa.

In East Germany Russia keeps status by affecting Education - there is no expression for unity or consumer tradition. You have to do something for the independence and liberty of socio-economic units, because suppressed and oppressed groups of people will always be a threat to the peace of the whole world, whole Cosmos! Do you realise it?

Other countries are also divided out of enemies' fear of their united strength. For example Bengal is divided into Nepal, India, Burma, Bangladesh, Bihar, West Bengal, Assam and Orissa. Korea has also been Balkanised.

There is a secret entente of exploitation between East and West and you must challenge the very existence of these anti-human forces; we must destroy not only their expression but their very existence must be nullified. There must be no scope for their existence on physical, psychological, intellectual or socio-economic levels.

Have we not clear, keen intellect? In democratic countries we may fight them more openly but in other (e.g. East Germany) we must use Subterranean approach (BABA stressed this - Subterranean approach). Russia is worst, most blatant oppressor; China is more psychological and more human but still there is curtailing of human freedom.



In Russia the Vipran revolution has passed the age of a 'sprout' and will soon grow into a tree, China is in a more primordial economic phase.

The anti-human forces, they fear Me. You know Roman God, Pluto, they fear me more than the living beings feared Pluto, God of Death.

There was some pause here, then BABA began to talk of the need for maximum number of LFT's, then He asked me the number of LFT's in Melbourne region and in Hobart. Then He said that, "Those boys and girls who wish to serve Humanity and for some reason cannot be wholetimers should do LFT work."

Another pause, then, "You know last night I did not sleep. At 3.40 am. I called in both my personal secretaries and gave dictation."

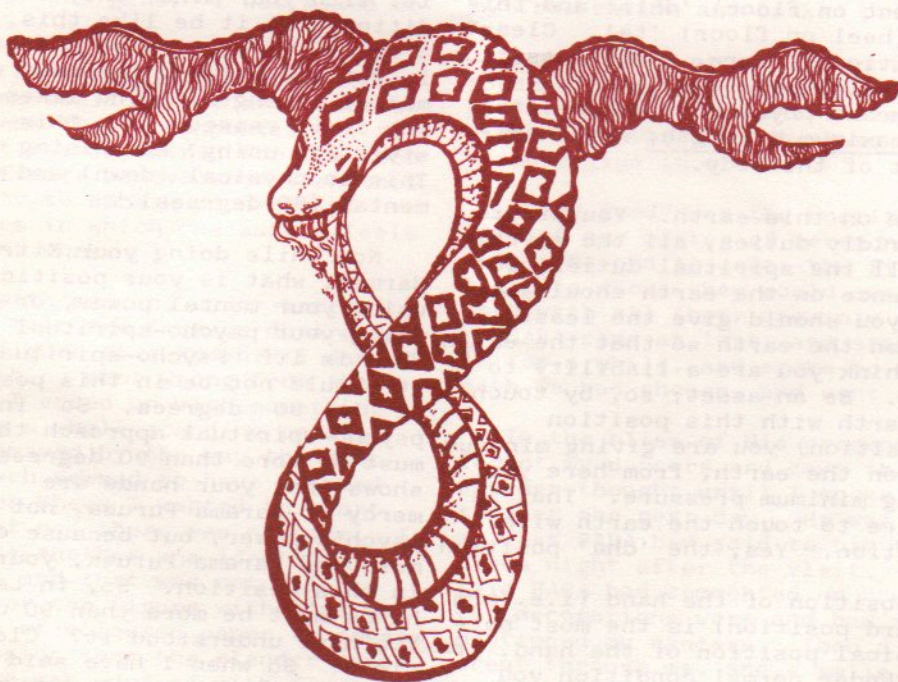
Then, "I am that BABA who gives Sari philosophy\* ... and that little girl to whom I was addressing, I do not think she likes to wear Saris?"

Finally, sadly, fieldwalk was over and Dada Bhavatosha and I, in much Bliss did our Namaskars.

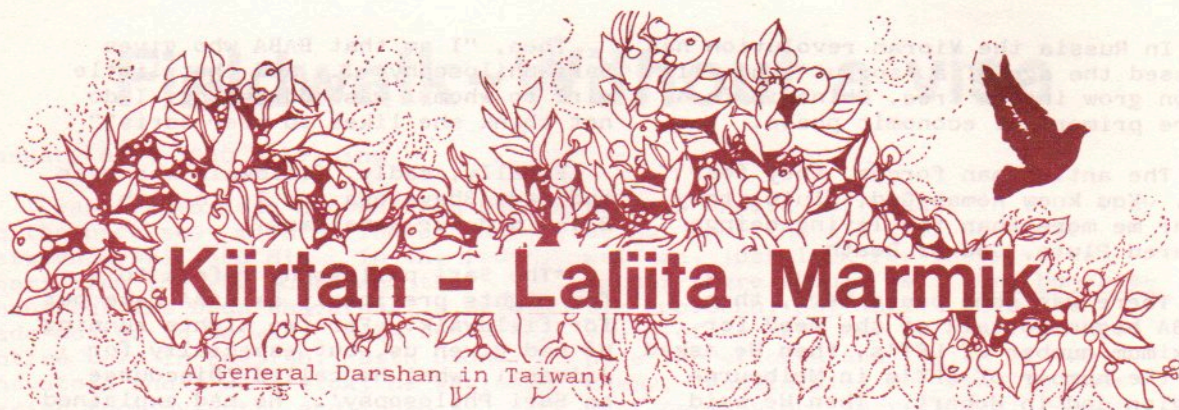
\*The Sari philosophy refers to a few nights previously as BABA came out for fieldwalk. For two nights running He had given us, but especially for Jaivanii, what He called 'Discourse on Sari Philosophy'. He had explained that derivation of Sari is that which means 'correct decoration for men'. Then BABA over two evenings had proceeded to give us an outline of the history of Saris.

Jaivanii had not been very happy having to wear them.

Guru Charan







# Kiirtan - Laliita Marmik

A General Darshan in Taiwan

In this General Darshan BABA explains some interesting aspects of kiirtan. He asks one Dada to stand to demonstrate the positions of the dance.

What's the significane, what's the meaning of your Lalita, Lalita Marmik dance? Where's the position of your legs, and particular your toe? Show. (The Dada demonstrates with tip of toe on floor). Yes. That is, what's that position? This position (toe tip on floor) is 'dha'; this position (the ball of foot on floor) 'dhin' and this position (heel on floor) 'ta'. Clear? 'Dha' position is here. 'Dha' position means the spiritual touch and 'ta' position means physical touch -- 'ta, ta' with maximum strength, with maximum weight of the body.

You are on this earth. You are to do all worldly duties, all the psychic duties, all the spiritual duties, but your presence on the earth should be minimum; you should give the least pressure on the earth so that the earth may not think you are a liability to the earth. Be an asset; so, by touching the earth with this position ('dha' position) you are giving minimum pressure on the earth, from here you are giving minimum pressure. That is why you are to touch the earth with that position. Yes, the 'dha' position

This position of the hand (i.e. arm in downward position) is the most natural physical position of the hand, it it not? Under normal condition you will remain in this position. It is the most natural physical position.

And while doing any hard work with the hand it will be in this position. You cannot use hammer in this position (up) can you? No. You will have to keep the hand in this position (down). This is the most natural physical position. And this 90 degrees. While maintaining your hand in this position you are to utilise your psychic strength. When your mind will desire only in that condition can you remain like this, otherwise you will be in this position (down). When you desire, when you want it, with your mind, only in that condition will it be like this. Is it not a fact? We say 'raise the hand'. That is you are raising the hand with your mental strength. Mind likes it, that's why it is raised. So, this is the style for using, exercising the mind. This is physical (down) and this is mental (90 degrees).

Now while doing your Kiirtan, Lalita Marmik, what is your position? You are using your mental power, or you are using your psycho-spiritual power? What is it? Psycho-spiritual. It should not be in this position. It is 90 degrees. So in psycho-spiritual approach this angle must be more than 90 degrees. This shows that your hands are at the mercy of Parama Purusa, not by your psychic power, but because of the mercy of Parama Purusa, your hands are in this position. So, in Lalita Marmik hands must be more than 90 degrees. You have understood it? Clear? Crystal clear? So when I have said something let you boys and girls say something.

Shrii Shrii Anandamurti



# A Fishy Story

One thing I realised and re-realised when seeing BABA at different times is that He always knows what we are thinking, and is always working to teach us and expand our minds, to confront us with, and help us to transcend our limitations.

For your amusement and instruction I will tell of the time when I arrived in Varanasi to find it a hive of activity. The trainees and trainer were preparing their training centre for BABA's first ever visit there. We had about 3 days left before He was to come. Every store must have been swept at least 3 times in a frantic effort to make the dilapidated old castle look respectable for the advent of the Lord. On the last day the final decorations were still being worked on. As part of the ornate arch over the entrance it was decided that two 10 foot cardboard kaoshikii dancers should stand sentinel on either side of the gate. I was asked to make them.

Now in my youth I prided myself as having some small talent as an artist, and it seems that some portion of that pride must have remained for the Lord in His infinite benevolence took this opportunity to embark upon one of those games in which one surely feels His hand at work.

Armed with pen and razor knife I struggled to carve from cardboard the graceful figure of a kaoshikii dancer, but everything went wrong from the start and I ended up with something resembling a whale standing on its tail. Dismayed by the way the dancer's stomach seemed to have slipped down to her knees I wanted to start afresh, but no, there was no time. I had to make another one identical to the first, and that was not all. I was to cover the figure with glue and stick bits of coloured paper to create the impression that the slender dancer's figure was adorned with flowers of many kinds and colours. It didn't work. I was faced now with a whale



covered in glue and bits of coloured paper, and the awful task of creating another just like it.

In a vain attempt to salvage her fast waning beauty I gave my dancer a smiling face to replace the blank mask of coloured paste. The result was an imbecilic grin, and in her eyes I could see my Lord laughing at my frustration and broken pride.

The monster proved uncannily easy to duplicate; her twin was equally clumsy and fat, and her smile spread wider from cheek to cheek as I dabbed on more glue in a daze.

"Very good" was the uncritical verdict of our master of ceremonies. It only remained to erect the figures by the gate where they could await the Lord with all their ungainly vigilance.

BABA came at last, and stayed with us for a while, and spoke to us of the path we had chosen, and went again.

In the bliss of His presence I forgot my dancers and gave them hardly another thought until I spoke to our trainer the next day. He was telling me what BABA had said to him the previous night after the visit. He said BABA had commented on how nice the decorations were and had actually mentioned my dancers. Then a warmth crept through me, and a smile, for I knew that He was thinking of me.

Ac. Naliniksa Brc.



## Clanging of Steel Doors

I have been meditating in prison for fourteen months now and I like to you all to know what it is like just to do that here. To meditate in peace and quiet is almost impossible, just consider; you sit down, close your eyes and you withdraw. All of a sudden someone bangs with a stool on the steel door which we have here. Let me tell you it is something like a cold shower.

But let us begin as the new day starts. Early in the morning, I am awakened by clanging steel doors and other hassles. The door is opened by "gentle" hands and I walk down for muster. Coming back up I get ready for meditation among the confusion of noises and voices. I meditate for a while, always in anticipation of someone coming in unexpectedly. Sometimes a prisoner doesn't find his cell. And they always enter with such noise! After morning meditation there is work to be done. Having another go at midday (not very often) there is the big problem of unbelievably loud 'music' to cope with, surely some of them are deaf, must be! Alone to concentrate on the mantra takes a bit of doing. Maybe someone might blow the lights (fuses) and shouting would start. It is a big problem to me, I

have tried putting plugs in my ears. It does not help very much and once I had to see the doctor to remove one that got stuck. Perhaps one of you readers can help me with a remedy? In the evenings it is usually better. Often I really fall into meditation with every ounce of energy, but there is always the fright lurking around the corner; my big enemy, the Bang! Someone banging on the door again. It is a very loud noise with many echoes. The banging mostly lasts for about 5 - 10 minutes, depending on how long it takes the warder to come. Perhaps I will get used to it but I doubt it. However much noise is in here, I can say that I get along with my meditation for sometimes it is really quiet and peaceful, not around me, but inside me, a bliss that I intend to extend. Not everyday is like I have described, sometimes it is quieter and I make the most of it, but such days are rare. It also depends which jail one is in, but here in Parramatta it is very bad. There is nothing though, there has not been a loud enough noise invented yet, that would stop me from my meditation.

Walter  
Parramatta Jail.



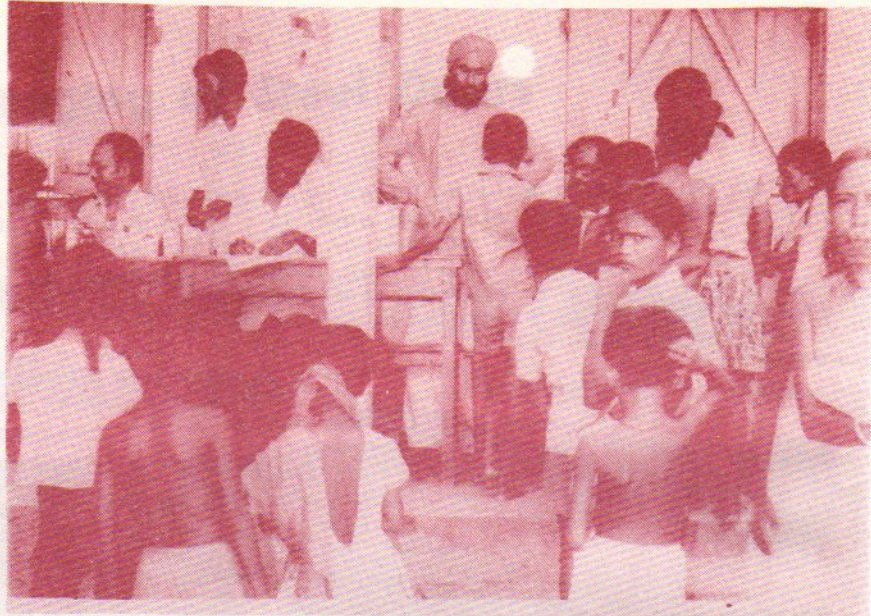






# Riots in Tripura

## AMURT



Dear Brothers and Sisters,

The month of July witnessed a tragic riot of the worst magnitude - a riot between the plains people and the hills people in TRIPURA State. It was no ordinary riot. Looting, arson, rape and murder - all went together and on an unprecedented scale. No one can give the exact number of persons murdered. The state government put the figure below 1000; whereas the Bangladesh newspaper reported that over 700 mutilated corpses were found floating down Bangladesh rivers. Persons living in the remote villages in the tribal belt have since remained untraced. The tribals also, living in cities and suburbs, equally suffered heavy losses of lives and properties.

The riot was so serious and extensive that over 200,000 plains people and 50,000 tribals were forced to move to government camps for safety and security.

As always happens in the wake of such large scale disaster, the entire social life becomes terribly disrupted. The number of wounded and seriously wounded victims exceeded the hospital beds by at least 50 times. The number of doctors and nurses is hopelessly inadequate, as well as the stocks of medicine.

The Ananda Marga Universal Relief Team (AMURT) immediately started relief operations at Agartala, Teliamura Khowai and other places. A good number of mobile and stationary medical camps were set up; doctors and nurses offered their voluntary medical services. Up till now AMURT has rendered different kinds of services such as:

1. Medical check-up and distribution of free medicine.
2. Distribution of food (including special baby food)
3. Distribution of clothes.

Till this date, almost 150,000 people are still languishing in government camps, living in wretched condition. Natural relief and rehabilitation work by AMURT will continue as at present. Poor and parentless children will be accommodated in the Childrens and Students Homes run in the state.

To carry on relief work for so many uprooted families, it is necessary to have huge funds, stocks of relief materials, and educational materials for students. On behalf of AMURT I appeal to all people to contribute liberally to the AMURT relief fund for the TRIPURA riot victims.

Thank You,

Ac. Ramananda Avt.  
AMURT Secretary



## THE PROBABLE MOTIVE BEHIND THE HEINOUS MURDER

Events occurring before Mr L.N. Mishra's murder speak of clandestine machinations. The license scandal case of Pondicherry had put the Indira Government in a very embarrassing situation. In the Parliament Mrs Indira Gandhi was facing heavy odds. Mr Mishra was the chief hit, though it was commonly said that the money involved in the scandal was mostly manoeuvred for Maruti, the car manufacturing firm of Sanjay Gandhi. Mr Mishra was asked to resign, failing which, things took a malicious turn, in which Mr Kapoor the trusted lieutenant of Mrs Gandhi played a vital role. It is noteworthy that Mr Kapoor's work in Mrs Gandhi's election campaign was cited in her conviction for election offences.

On her return to Delhi from Bihar on January 25, 1975 Mrs Karmeshvari Devi Mishra suspected the hands of Ram Bilas Jha in her husband's murder. Mr Sen immediately asked her not to suspect Jha as it would lead to Yashpal Kapoor and further up. Even in the initial investigations it was revealed that Yashpal Kapoor had been in the area of the murder beforehand and had met with Mr. Jha.

The CBI used long dragging out methods to establish the credibility of the case but it became apparent that the so-called Vireshvarnanda of the CBI is not the same Vireshvarananda wanted by police.

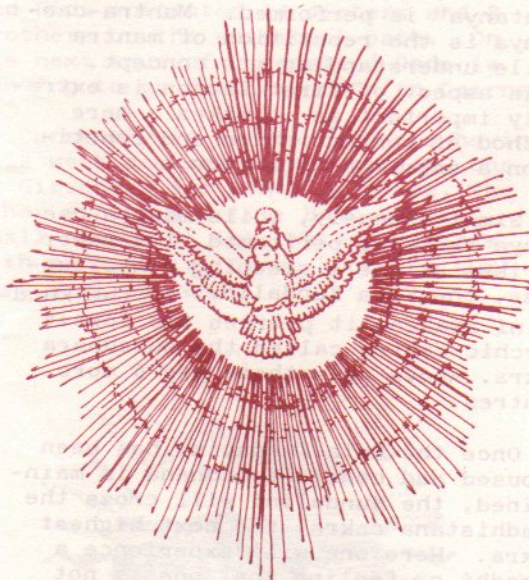
K.K.Mathew, a sitting judge of the Supreme Court, was appointed on Feb. 10, 1975 as a one man Commission to find the truth. However, he deliberately slowed down the process by delaying court sessions and by quoting irrelevant sermons on Jefferson during court-sessions.

### POLITICAL MACHINATIONS

Mrs Gandhi has taken considerable interest in this case. Even before the CBI had completed its investigation along the new line adopted in March 1975, she consistently blamed the JP movement for the murder of L.N. Mishra. It was learnt soon after returning to Delhi with the taped conversation of Arun Kumar Mishra, the CBI chief Mr Sen met Mrs Gandhi and complained to her that the Bihar Chief Minister had favoured the Samastipur jailer and had promoted him after taking the incriminating statement from Arun Kumar Mishra.

Mr Ghafoor met Mrs Gandhi a few days later and she angrily asked him about the promotion, although it was found the promotion was long overdue and not due to any favour.

Mr Tarkunde stated that normally a Prime Minister can hardly be expected to take any interest in an ordinary jailer of a district.



*Devotees never complain because they know that the Lord is with them always protecting them. (Ba'ba')*



# AT HIS FEET

by NARADA MUNI

Iishvara means the Controller of the Universe and Pranidhana means to adopt something as a shelter. Therefore Iishvara-Pranidhana means to move with accelerated speed towards that Supreme shelter.

BABA says: "One will have to detach the mind from the worldly propensities while meditating upon God. Then the mind will have to be withdrawn from the "I" feeling and fixed on a point, then you will have to be with the thought of the Macrocosm around that point with the help of its conception based on the Mantra to be prescribed according to your own samskaras."

Once the withdrawal has been completed and point of concentration achieved, a process called "Mantra-caetanya" is performed. Mantra-caetanya is the repetition of mantra while understanding its concept. This aspect of first lesson is extremely important as it makes a mere method of concentration and repetition a spiritual practice.

Simultaneously, while mantra-caetanya is being performed, its power strikes at one's sleeping consciousness, the Kula Kundalini. As the kundalini awakens it pierces the lowest psychic centre called the Muladhara cakra. Above this there are 6 more centres.

Once the Kula Kundalini has been aroused and constant sadhana is maintained, the Kundalini will cross the Svadhistana cakra, the next highest cakra. Here one will experience a samadhi or feeling that one is not alone because the beloved Lord is with him/her. This is called Saloka samadhi. This status, where one feels that BABA is also with you, is said to be attainable only by the special favour of the Guru. So even at this early stage devotion is needed for progress.

After more effort in sadhana the Kula Kundalini passes through the next centre, the Manipura cakra. This cakra is said to be a difficult one to cross as one may experience many stomach problems in the process. However, if asanas are done regularly this problem shouldn't arise. Once achieved, another samadhi is experienced (sampilpya samadhi) where one feels "wherever I am, BABA is also". The feeling is that the gap between one's beloved Father and oneself is being reduced.

When the coiled serpentine power, the Kula Kundalini, passes through the Anahata cakra, one experiences a feeling of close contact with BABA, "just side by side, just touching". This is the first stage of tactual experience (Sayuja samadhi), and great devotion is developed here. At this stage one may also develop a feeling of devotional anxiety. One feels very close to BABA, now one is anxious to become Him!

Then by more sadhana the Kundalini crosses another point called Vishuddha cakra where the feeling of "I am one with BABA" is experienced (Sarupya samadhi). Although a very great stage of sadhana, and on the verge of transcending one's mind into the Supreme Entity, still it is not the final state of sadhana. Here also one may experience a feeling of spiritual incompleteness. One is almost there but not quite. So still one has to practice sadhana diligently.

Finally, by BABA's grace, the object of Iishvara-Pranidhana is achieved when the kula kundalini passes through the Ajina cakra. One then experiences a feeling of "I am BABA (Sarsthi or Savikalpa samadhi). Here one's mind merges with Cosmic Mind or Saguna Brahma.

This state is not, however, the ultimate stage of sadhana. Far greater consciousness and Bliss lie in the next and final centre called the Sahasrara cakra.



# Sectorial News

## PRACAR ON THE RUN - BRISBANE REGION

I was fortunate enough to accompany Dada Japasiddhananda and Didi Cinmayii on their recent tour of Queensland. When they arrived in Brisbane they gave a public lecture with a reasonable attendance, while Didi gave a 'Women's Strengthening Workshop' to a small but enthusiastic group.

The first town we went to north of Brisbane was Gladstone, our first visit there. Dada and Didi gave a combined lecture to quite a large gathering. The following morning Dada was interviewed by a reporter from the "Gladstone Observer" while Didi gave a yoga/meditation class to a few sisters. That afternoon Dada and Didi conducted a discussion group at one lady's house. In the evening Dada talked to a group of people at another person's house. The response from Gladstone was unexpectedly warm, friendly and full of enthusiasm.

Our next stop was Mackay where there was a weekend seminar organised - which also went very well. After the seminar Didi stayed on and gave a talk to a yoga class and had talks and discussions with some of the people who came to the seminar. Meanwhile I went with Dada to Townsville where he gave introductory talks at the university and college of advanced education. These were organised by Krsna and the response was quite good. Afterwards he talked more personally about meditation to a couple of sisters. Dada discussed with myself and Krsna some future EMS projects.

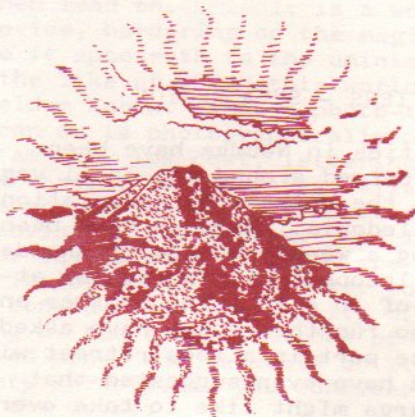
On the way back we picked up Didi from Mackay and headed down to Nambour. Unfortunately, due to insufficient advertising and the fact that on that particular weekend was the Nambour festival, nobody came to any of the talks or seminars that were organ-

ised (nearly everybody from the district was at the festival, the Friday was even declared a public holiday).

So we returned to Brisbane early, much to the delight of the Brisbane Margiis. On the Sunday morning we had a little pracar stall at the Environmental Festival in the city square, followed by public kiirtan and sadhana led by Didi. In the afternoon, one sister from Didi's workshop a fortnight before and two of her friends came to the jagrti to talk to Dada and Didi. They are keen to attend the 12 week introductory meditation course currently held at Giridhara and Ashoka's house. That night we had a blissful DC.

Overall the tour went well, Dada and Didi initiated 14 sisters and 3 brothers on the spiritual path. On his next tour of Queensland Dada is wanting to go further north to Cairns.

Currently in Brisbane we are having 2 12 week courses in meditation, one at Giridhara and Ashoka's place, the other at the jagrti. Both have a small number of interested students. With more publicity we hope the numbers will increase.





## MUSIC FESTIVAL - WELLINGTON REGION

Dada Va'caspati has done an extensive but rapid tour of the region. He is regularly touching 7 points and slowly these different places are becoming stronger. Many more people are now keen to learn meditation, so it is only a matter of time before we see the results.

The RAWA House in Wellington is still the biggest project in the region. It is having an ever-increasing influence on the community around it, as more people come to find out about it. The project itself is not yet complete, we are still trying to fix up the top floor to be used for such things as plays, concerts, art gallery, various classes, films and public talks. This is proving to be a big job as the area is quite large, there is room for 100 people to sit. With more walls coming down a couple of weeks back the area is now being utilised; the first program was an evening of original music and poetry, ending at 1:00 AM with Kavi dislocating his foot and the Margiis singing a long kiirtan. The evening was much enjoyed by all and indicates the potential that lies in RAWA, as Baba is always saying. As the RAWA House becomes more dynamic the unit is getting stronger, with more and more coming to the path. The whole project is proving to be an amazing pracar vehicle and will surely continue in this area in the future.

## NEW FRONTIERS - SUVA REGION

Activities in Noumea have been largely centred around the local yoga society - the Hatha Yoga Association of New Caledonia. Here we have been conducting a weekly course of Ananda Marga philosophy, with a regular attendance of 10 - 15. The brother and sister who run the centre have asked us to take part in a Yoga retreat with them, and have even suggested that Ananda Marga might like to take over

the running of the centre, when they leave at the end of the year. A local weekly newspaper has asked Dada to write regular articles on meditation, yoga, diet etc., which is sure to be a good avenue for publicising Ananda Marga.

In an effort to be prepared for whatever may come in the future, we have been collecting clothes and household items to stock in relief store. Although it is not practical to store food under the climatic conditions here, the clothes and other items are sure to be of need one day. For the immediate situation, we can only prepare ourselves and be ready! Visits continue to an old people's hospital and the psychiatric hospital, where the care, songs and love are appreciated by all.

In order to develop our Vaeshyan traits and support Ananda Marga activities, we have established a stall at the markets, where we sell jewelry, clothes, books and anything else we can find. So far it has proved a good source of income, as well as an effective way to meet new people. We hope in the future to establish some more permanent commerce project, but at the moment this is not possible.

Pracar in the region was taken to new frontiers this month, with Dada Nityapriya making a quick tour of New Hebrides. Despite the tense political situation, Dada was able to make good contacts, meeting with members of the Bahai faith, and others interested in Yoga and meditation. A talk was given at Vila prison, which was well received by both prisoners and guard. There was only 1 guard for the 16 prisoners. Despite the fact that it rained non-stop, making Dada's tent more like a swimming pool, the general feeling was good and a good base has been created for future visits. Back in Noumea Dada, refreshed after a week of camping out, was able to start plans for the next few months. By BABA's Grace Noumea should continue to grow and become a strong base for Ananda Marga. Jai BABA.



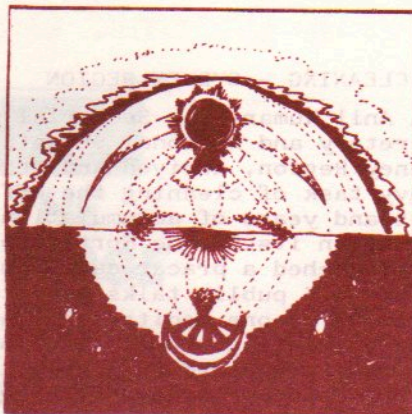
## ODE TO A TYPOSITOR - MELBOURNE REGION

Dada Japasiddhananda toured the region with Dada Nalinaksa some time ago. Seminars were conducted in the 3 main units and a retreat was held in Hobart.

A small retreat was later held in Adelaide by Dada Nalinaksa where we spent one very uplifting and enjoyable evening where each told the story of how BABA brought us to Ananda Marga. There were some remarkable tales to be told, and I think we all felt again something of that special magic that is there in the initial stages on the spiritual path, that can only be retained later with constant ideation. We were also given some fresh insight into how more people might be brought to the path of Bliss.

"Clearlight" is now renting an adjoining shop space of equal size where a "slow food" and juice bar has opened and many goodies are to be had. As you may imagine the local margiis are some of the best patrons! This enterprise is run by a cooperative of friends of Clearlight, and the Margiis run it on Saturday morning to raise money for the unit. The remaining space in the new area is partly being used for storage, but the largest area is serving as a creche/community area for customers, and has just been opened. In future this could be used in the evenings for folk concerts, public meetings etc, and has some quite exciting possibilities so far as development of Clearlight as a focal point for the "Alternative" movement in Adelaide.

Melbourne unit is expanding nicely. When Dada Nirainjana and Dada Nalinaksa were there a few weeks ago the DC room proved too small and Margiis were spilling out into the corridor, some 30 in total. A night patrol in aboriginal areas near the jagrti has been organised by brother Murari, to help protect aboriginals in the area from police brutality. Murari's new samskrta name means "slayer of demons"



Melbourne unit has also been graced with two new margiis. Madhavii gave birth to a girl recently, and Lydia and Andrew's first child is a boy, born in July. All are very blissful and in good health.

Dada Nalinaksa is visiting a lot of smaller towns with some very pleasing results, especially in Wangaratta area, Launceston and Devonport. A regular group meditation will be starting shortly in Wangaratta with people from nearby Beechworth as well, and Dada was on the world famed, "Mike Dodd Morning Radio Show" in Launceston, debating the various merits of Ananda Marga reputation for some 40 minutes.

Lastly but not leastly, we have acquired an ancient but functional piece of machinery in our Regional Office called a photo-typositor. If you don't know what a photo-typositor is, then read on. . . It is a wondrous device, bordering on the magical, (or so it appeareth to the uninitiated,) the like of which this world has seldom known. What a photo-typositor can do is photographically produce, at very low cost, lettering of a wide variety of typefaces, sizes, angles etc for artwork in publication, thus obviating the necessity of lettraset for layout work. If you are spending a lot of money on lettraset you might consider the possibility of sending us the specifications of what you need done, and we could do it for you very cheaply, if you consider it worth the delay.



#### SPRING CLEANING - SYDNEY REGION

Dada Anil Kumar, the Sectorial Office Secretary and Regional Secretary for Sydney Region, arrived and began the heavy task of cleaning the office of years and years of accumulation! In the region itself, the North Shore Margiis launched a pracar campaign which led to 5 public talks and the commencement of one meditation class, which is continuing. Some of the older Margiis have requested philosophy classes so now 2 such classes have begun, one on the north shore and one on the south side. The north shore Margiis also organised a retreat in mid-August which was well attended. Jaipala and Sambodha, Margiis since long, had a long awaited revolutionary marriage. Didi Cinmayii also attended the retreat. Candrasekhar is doing good work in organising a PCAP campaign against proposed seed legislation.

#### A NEW ARRIVAL - GUAM REGION

Dada Puskara has just arrived in Guam and is taking over the duties there from Dada Mayatiita, who will then go to Manila Sector. Classes have begun at the Naval Station and one class has just finished at the Teachers Centre where the Vice-Principal, who became very interested, hopes to recruit 10 of his teachers for a new class. Dada Mayatiita gave an hour long interview on TV in a program devoted to classroom management for teachers.

I am  
the centre  
I am  
the point  
from which each direction goes  
I am  
the seed  
from which time grows  
and flows around me  
In days that are without number  
a thousand suns surround me  
And I am the sun  
burning in the centre  
I am  
my rays go out  
and penetrate the night  
I am  
a million jewels blazing  
in my solar sight

I am  
the past and future joined  
act in eternal flight  
I am  
the morning and the evening  
In my eternal light  
I am  
And yet in me  
the silent mystery  
I am not  
forever burns  
and I bow down  
A silent witness  
to what in me

forever learns  
forever burns  
forever turns





## "as you like it" the observer saturday review

# BATTLING THE BOMB-LINK IMAGE



PEOPLE are finding that just sleeping and having a car are not enough, according to the Australian head of Ananda Marga sect, Dada Monk Japasedhananda (left). Right is one of the sect's Brisbane-based administrators, Giles.

The Australian head of the Ananda Marga sect - originally linked to the 1978 Hilton hotel bombing - arrived in Gladstone this week.

The head, a Dada monk named Japasedhananda, claimed the Ananda Marga connection with the bombing had scared the organisation and left a bad impression on the public. He claimed the press mentioned the connection the day of the bombing on the front page, but when an inquiry later found there was no Ananda Marga connection the press carried the story on about page nine.

Japasedhananda devoted the sect's link to the bombing as "representation" by the Federal Government which

(By Kevin Slack)

schools, established at Sydney, Hobart and Perth. The sect's main State supreme, Japasedhananda, said the link of "Yogi" or "Yogi" within the "Yogi" process. Instead, the Australian leader says, Ananda Marga should try to "break the link" for learning what the "Yogi" is.

Things such as "What is Life" and "What is Death" are often discussed within the sect's primary schools. The sect follows a philosophy based on the law of action - "action" which they say determines their future rather than any other factor. Alcohol, cigarettes and other drugs are prohibited in the movement and are confined, the Dada monk says, "to the private place" of the marriage.

**'Ananda Marga is not a religion; it has a dual purpose of providing yoga and meditation programs coupled with social development'**

soon after the student learned the government would thought the "Yogi" for the Prime Minister and passed the ASIO Bill in Parliament.

"It is hard to know what goes on behind the scenes," the monk said.

Despite world wide reports linking Ananda Marga to kidnapping and violent murders, he claimed the sect was not involved in any violence and was "very violent" in the degree that we are "vigilant". The Dada monk said the organisation's original link to violence was an "historical thing" connected with the group's efforts to free their first teacher from Indian prison.

Japasedhananda said that the guru leader who was a "physical person" was imprisoned for 15 years and "discipline" from government, throughout the world with "our various efforts to secure his release".

The well-known Australian leader said the "Yogi" which was taught throughout European countries to free the first teacher.

He said that the Ananda Marga sect was involved in "social welfare activities and schooling. The foundation" of the sect was on yoga and meditation.

Founded in India in 1957, the sect has spread to 100 countries and has a following of about 500 in Australia, including about 2000 people involved in the organisation's meditation and yoga programs throughout the country.

"Ananda Marga is not a religion, it is a movement with the dual purpose of providing yoga and meditation programs coupled with social development," he said.

Since the Hilton accident, Ananda Marga supporters have found it difficult to enter Australia because of crime records within the Federal Immigration Department, but the organisation hopes to be able to bring its world leader to Australia soon.

People who know Ananda Marga and come in contact with the organisation know the reports of violence linked to it are not true, Japasedhananda said.

The organisation's leaders come from various backgrounds and the Dada monk says the more people give up the organisation's social service programs and

Committing on the road throughout the world to "spread" religious movements, Japasedhananda said people were finding that "you sleep and having a car are not enough".

The more established religions had at the same time remained static and stagnant, he said, which today would be a great deal of people.

The word "Yogi" comes from the Sanskrit word which means a person who is "yogi" for something like an exercise policy - "yogi" in case there is a life after death, he has one foot in the door.

Samoa News

Friday, August 1, 1980

## Yogi No Average Bear In Samoa

By GRANT MOOS

Not often are Territory residents exposed to the spectacle of flowing white gowns and flaming orange headbands.

Acraya Malati, an American from Pennsylvania, named quite a stir among idle spectators as she straddled past the Luma's Building last Friday in her seemingly outlandish apparel.

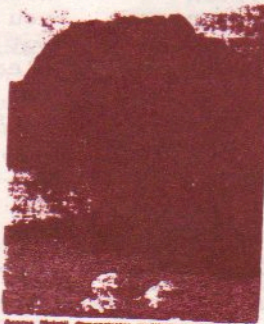
"What is she," asked my friend, who apparently had nothing better to do than stare. "Is she a nun," quipped another.

"Well, not exactly," I responded, groping for a simple explanation. "She's a yogi, a meditator like the Indians thousands of years ago."

"Oh, you mean like a Cherokee," said my friend. "I know a guy who is one-quarter Cherokee."

"No, no," I quipped, totally baffled by the lack of common understanding. "Not American Indians, Indian Indians, the kind who ride elephants."

"Elephants?" said my friend, looking in amazement. But the Pacific state did have elephants, only rarely, he noted, the matter of the elephant about what I was talking about.



Acraya Malati demonstrates meditation and the lotus position last Friday.

What is Acraya Malati?

Who is Acraya Malati?

To those who have been to the Mainland, and especially California, she's a common face. She's just an average bear Yoga instructor.

But for those who have lived in the middle of the Pacific Ocean all their lives, 4,000 miles from California and 2,000 miles from New Zealand, Malati poses, and

most likely will continue to pose, a mystery.

"Sometimes people think Yoga is a religion but it's not," she explains. "It's a universal thing and can be practiced by anyone."

In the five years she spent teaching Yoga in the Middle East from 1974 to 1978, she saw all types of people took up Yoga practice, including rabbis and priests.

"Basically speaking, Yoga is a science aiming at the physical, mental and spiritual development of the practitioner," read a handout she gave me.

"Each and every human being has a physical body, a mind and a spirit; for the full development of the human being each sphere has to be properly developed," continued the flyer.

Malati explained that the practice of Yoga involves a series of exercises designed to unify the body, mind and spirit.

"The various (exercise) positions put pressure upon the glands of the body, thus harmonizing the functioning of the glands," read the handout entitled, "Yoga For Physical, Mental and Spiritual Health."

"As a result, Anas (exercise) can cure many ailments in the physical body which are due to imbalance of the glandular secretions."

Malati said thyroid under-secretion, which she said can cause obesity and a lack of interest attitude, can be cured by the simple "shoulder stand and fish positions" - both Yoga exercises.

But Yoga also involves

the practice of meditation. "The word 'Yogi' actually means 'Union' - union of the individual consciousness with the Supreme Consciousness," continued the flyer.

"This 'dropping back' of the individual consciousness into the Supreme Consciousness is done through meditation. . . The realization of one's higher consciousness is really the only thing which can lead the human being to true happiness."

After graduating from the University of Pennsylvania with a B.A. in History, Malati, which is a name she took up after she began practicing Yoga, said she was not "disaffected" with the American way of life but was "looking for a deeper meaning in life in general."

Studying to become a teacher in India at Ananda Marga, or literally, "path of bliss," she said "the practice of it (Yoga) revealed the answer to my question."



## A Dharmic Opportunity for Sisters

The Austin Ananda Marga pre-school is re-opening on 2 September 1980. At the present time there are three positions open: 3 yr Teacher, 4 - 5yr teacher and cook/aid. Short job description follows.

### JOB DESCRIPTION

**Teachers** -- Co-ordinate curriculum for your class and field trip planning. Attend monthly planning meetings with Director and consultants. Awareness of individual needs of students.

**Cook/aid** -- Plans menus, prepare meals and shop. Kitchen clean up. Assist teachers in classroom/play-ground 2½ hours daily in late afternoon.

### REQUIREMENTS

**Teachers** -- Devotion and sense of responsibility. Minimum one year commitment to project. Some teaching experience is desirable but not essential. Must be 18 years and High School graduate. Enjoy His children. Recommendation of acarya and second lesson.

**Cook/aid** -- Devotion and sense of responsibility. Minimum one year commitment to project. Knowledge of sound vegetarian diet and skills. Enjoy His children. Recommendation of acarya and second lesson.

### SALARY

Salary for all positions is \$200.00 per month, with chance of increase in 4 or 5 months. Also provided is housing and one full meal a day (lunch).

On signing a one year contract school will pay fees for one Sectorial Seminar or DMC. One day paid sick leave per month. LOTS OF SATSAUNGA!

If you are interested in any of the above positions please contact me immediately.

Sis. Sundari Devi  
Director: Ananda Marga Pre-School  
1612 Glenvalley  
Austin, Texas 78723  
Tel. (512) 454 0190

### \*\*\*\*\* JUST RELEASED \*\*\*\*\*

Learn to play the guitar as you sing sweet kiirtan to the Lord. HPMGL and RAWA in Sydney have just published their "Guitar Kiirtan Method" which, in addition to giving the chords to many popular kiirtan tunes, gives detailed instruction in guitar method. Order your copy now from A'shrava or Jinaneshvar, c/o Sectorial Office.

Only \$1.00

### SONGBOOK

At Last! What all the devotees in Suva Sector have been waiting for: a new, improved, expanded \*\*SONGBOOK\*\* This is going to happen in the VERY near future (truly). So if any of you budding, or blossomed, songwriters out there would like to contribute, please send full words and chords, and a tape if possible, as soon as possible.

Send to - Turiiya, 122 Riley St, Darlinghurst, Sydney, 2010, NSW.

DISCOUNT, BARGAIN, ROCK-BOTTOM, CUT PRICE, CHEAP AFFORDABLE, INEXPENSIVE AIR TICKETS

If any Margii is thinking of going overseas at the end of the year, they can contact Sectorial Office about a cheap ticket we have available for Kuala Lumpur where air prices are more economical.



# Addresses

## SUVA SECTORIAL OFFICE

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## ACARYAS

Sectorial Secretary  
Ac. Japasiddhananda Avt.  
c/o Sectorial Office

Ac. Nalinaks'a Brc.  
c/o Melbourne RO

Ac. Va'caspati Brc.  
c/o Wellington RO

Ac. Nityapriya Brc.  
c/o Sectorial Office

Ac. Krsnasevananda Avt.  
c/o Perth RO

Ac. Puskara Brc.  
c/o Guam RO

Ac. Nirainjana Brc.  
c/o Wellington RO

Ac. Anil Kumar Brc.  
c/o Sectorial Office

Ac. Mayatiita Brc.  
c/o Guam RO

Avta. AnandaSampurna Ac.  
c/o Global GVTC

Brcii. Cinmayii Ac.  
c/o Sectorial WWD HQ

Brcii. Bhavashrii Ac.  
c/o Suva RO (Noumea)

## SPECIAL PROJECTS

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Severnlea, Qld. 4351  
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RAWA HOUSE  
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New Zealand  
Ph. 84-4336

## SECTORIAL WWD HQ

### GLOBAL GV TRAINING CENTRE

36 George St.  
Fitzroy, Vic. 3065  
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## BRISBANE REGION

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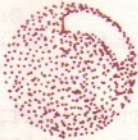
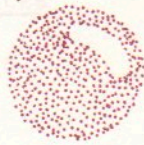
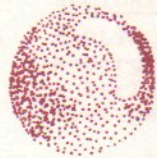
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